

# National Anti-Slavery Standard.

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National Anti-Slavery Standard.

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AARON M. POWELL, Editor.

ENDELL PHILLIPS, Special Editorial Contributor.

rates of Advertising and Club terms see Fourth page

THE SITUATION.

LETTER FROM NEW ORLEANS.

NEW ORLEANS, Jan. 8, 1868.

DEAR STANDARD: The failure of impeaching the white House traitor—the pre-emptory and cause's removal of District Commanders, men of bound loyalty and patriotism—the continued high premium on gold—the shifty condition of our national credit—the revival of the Democratic party old Republican States—the re-enforcement of our hatred, and the "masterly inactivity," or, their silent activity of the enemies of Congress, North and South—all these, and many other forebodings less apparent, which daily cast their shadows forward—proclaim, in terrible language, that the Rebellion is not ended, and that there are breakers ahead which threaten not only the loyalties of all colors and races, but the ultimate overthrow of our government.

The surrender of Lee was a mere flag of truce—ored armistice, in order to enable the hosts of democracy to change their base of operation. Andrew Johnson is no longer coiled behind the old shell of the Constitution, plotting the downfall of the Republic; this is no longer necessary. He has come out boldly, with as much daring as Hector had before Troy, saying, "I am the Constitution and its government, and I will beat down whatever is contrary to my proclivities." Such was the last edit of the vulgar Pretender, who should have long since been impeached and deposed from office.

The day is not far distant when this nation will roll out to its great sorrow that its magnanimity to others has been a crime—a crime to the great use of Humanity and Justice, and an eternal clog on the perpetuity of our republican nationality.

The rebel confederacy only failed because its Northern ally, the Democratic party, was organized through the unexpected loyalty of Stephen A. Douglas. Whether its failure is merely temporary, remains to be seen.

Congress may pass as many condemnatory resolutions as it pleases; they will not affect nor cripple us in the least. His immense patronage has caused them to hoist the white flag; and now he has them with contempt and insolence. He has succeeded in planning a powerful reactionary scheme—a scheme well organized and wide-spread and harmonious in its evil tendency, and rising with almost simultaneous power. This terrible reaction is coming upon us like an Alpine avalanche from every border of the Republic, and is destined to the ruin. It has written on its black banner "Little Giant's" dogma of a white man's government, and that the negro's rights must come through the white man's sympathy.

To-day treason is triumphant at the White House, regular loyalty shrieks in one-half of the country. Reconstruction is a mere farce under the supervision of Andrew Johnson; and there is every reason to believe that the constitutions to be framed at the various Reconstruction Conventions will be defeated through the aid of his military agents, unless Congress makes material changes in the enabling acts. And these changes must be made quickly. All that seems necessary is to put the whole work under Grant's immediate control. Let eridan, Pope and Sickles be returned immediately to finish their noble work. If this is done, the country will be safe; the Republican party will be perpetuated, and the negro will be permanently drafted as an integral part of the whole body politic of this country.

A "Constitutional Union party" was organized a few days ago in the notorious rebel rendezvous, the St. Charles Hotel. This party pledges itself to defeat the Constitution when submitted for ratification. Its organ, the New Orleans Times, calls on Hancock to reopen the registration, and says we are a cheering indication from all parts of the state that the planters will be successful in preventing thousands of negro laborers from voting in favor of the Constitution. So we may expect a sharp contest; money will flow freely; and we have reason to fear that Gen. Hancock will give up material aid. But this should not surprise us; it is the chief part of Johnson's programme, and unless Congress comes to the rescue, we will gain be remanded to rebel despotism.

J. M. Langston, of Ohio, is with us, and doing good service to the cause of Reconstruction. He has made several speeches in this city, all of which were well received and duly appreciated by all classes and colors. The Convention seems to be in the middle of framing a Constitution; there is a conservative element in it which is making marked progress in confusing and delaying the formation of the new Constitution. A powerful outside pressure is brought to bear upon the Radical members, and it is expected that the Constitution will be completed within a week. There is a warm contest about the Governorship. Duran and Warming seem to be the most prominent names for this position, but the impression that Mr. Duran will be elected to the United States Senate seems to give the Convention meets on the 18th inst., and I hope there will be a split in the camp. If this takes place, the rebels will be masters of the situation, and then,

"Angels and ministers of grace defend us."

J. WILLIS MENARD.

Col. Utley finally told the Judge, "I don't think you can get that boy. If you think you can, there he is—try it. I shall have nothing to do with it." There were a good many 22d boys standing about, and the Judge concluded not to try it. The Judge was as good as his word, and has obtained a judgment against the Union officer in a Kentucky court, with vindictive damages assessed by a Kentucky jury, and now proposes to enforce the judgment in Wisconsin. The Wisconsin people do not mean to let it be collected. We shall see.—Independent.

## THE SUPREME COURT AND THE DEMOCRACY.

From the Adams (Mass.) Transcript.

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The Supreme Court illustrates its change of character and purpose. In the "earlier days,"

the Supreme Court was watched with constant vigilance and its assumptions and encroachments subjects of exposure and warning. The claim that the court was superior to Congress and the Executive upon political questions, was boldly denied and resisted. "I should greatly prefer, as you do," said Jefferson in his letter to Judge Johnson, March 4, 1823, "that judges be limited to any greater number."

Great lawyers not over-abundant, and the multiplication of judges only enables the weak to outvote the wise; and three concurrent opinions often give a strong presumption of right."

In his letter to Mr. Jarvis, of September 28, 1820, he said: "You seem to consider the judges as ultimate arbiters of all constitutional questions; a very dangerous doctrine indeed, and one which would place us under the despotism of an oligarchy. Our judges are as honest as other men, and not more so. They have with others the same passions for party, for power, and the privilege of their corps. Their maxim is 'boni iudicis est amplior jurisdictionem,' and their power the more dangerous, as they are in office for life, and not responsible as the other functionaries are, to the elective control. The Constitution has elected no such single tribunal, knowing that to whatever hands confided, with the exceptions of time and place, its members would become despots."

This sounds very much like the talk of a modern Radical. If Jefferson was living to-day, he would be chief of the Radicals and the supreme object of Democratic attack and denunciation. But read what General Jackson said of this court and its power. In his veto message on the Bank bill, Jackson said: "The opinion of the judges has no more authority over Congress than the opinion of Congress has over the judges."

The authority of the Supreme Court must not, therefore, be permitted to control the Congress or the Executive when acting in their legislative capacities, but to have only such influence as the force of their reasoning may deserve."

When Bingham of Ohio uttered in substance the same words in the House the other day, the Democratic papers denounced it as an attack upon the sacred, constitutional functions of the Court. What was Democratic under Jefferson and Jackson is now rank Radicalism. In this change of opinion and position the modern Democracy is only consistently continuing an apostasy commenced long ago.

They repudiated the doctrines of Jefferson upon the question of slavery years before the war, and became the main support of the slaveholders in their monstrous pretensions and usurpations. Now they are following Johnson and the traitors in a new attempt to clothe the members of this Court with despotic power and rob the legislative department of its constitutional functions. There is something startling in this attempt and it should excite the deepest alarm at this critical juncture of affairs. Johnson sees that Congress must triumph in spite of his veto, his patronage and his negotiations. Reconstruction still goes on. The rebels are still without power and their States still excluded from the national legislature. As a last resort they fly to the Supreme Court for relief, and it is given out that a majority of the judges will decide in favor of the rebels and against Congress. Thus a nation and its chosen representatives are to be cheated of victory, and its unprincipled traitors and foes restored to more than former power. This is the claim—that a majority of one, a bunch of eight judges, can overrule the will of the American people upon the momentous issues of national reconstruction and give succor to Andrew Johnson and his policy. Alexander H. Stephens said to the Georgia Convention: "We have always required a majority of the judges of the Supreme Court, although more than three-fourths of the business in court comes from the free States. This we have required in order that their decisions upon Constitutional questions shall be in our favor." There remain still upon this bench several representatives of that slaveholding era, who are ready and eager to cover with the shield of judicial construction the most extreme dogmas of treason and slavery. Well may Congress rise against this impending danger! Well may the people stand by their agents and champions! That one man, be he judge or President, can fix the conditions of the future union and government of this country, is the most abhorrent pretension yet born of the rebellion.

## THE FREEDMEN.

We have received the Report of the Commissioner of the Bureau of Refugees, Freedmen and Abandoned Lands for the year 1867; and, as is our custom, present a short abstract of its contents. A summary of the class of unfortunate among the freedmen in the Bureau districts foots up as follows: Blind, 1,400; deaf and dumb, 414; idiotic, 1,131; insane, 552; club foot, 251; deformed, 98; maimed, 247; with chronic disease, 517. Expended for medical purposes about \$300,000. \$691,342 rations have been issued to refugees, and \$3,504,629 to freedmen. The term ration in this case means one bushel of corn and eight pounds of pork per month. The amount of funds in the possession of the Bureau August 31st, 1867, was \$8,009,143 46. The Report mentions some of the abuses sanctioned under the infamous "apprenticeship laws" of Maryland. As these laws are construed, children are often taken and bound out, though able to support themselves and their parents. Colored children are thrust in the same room in jail with more. Judge Bond, of Baltimore, being in the habit of granting writs of habeas corpus in such cases, the General Assembly of the State passed a law depriving him of the power to do so. In Virginia the condition of the freedmen is more favorable than in some other States, though they suffer some from the latter, which are opposed to their purchase of land, and the enormous rental charged for it. They have already their normal schools at Richmond, Hampton, and Rappahannock. In North Carolina the freedmen have bought a great many farms, and are cultivating them with energy and success. The "regulators" who once infested the State are dispersed, and order prevails. There are in operation 156 schools. In South Carolina the freedmen could have no protection from the civil authorities, and suffered much from the "dead-heads." These things have changed for the better, "the political position of the freedmen giving him an importance in the opinion of the whites which he never before enjoyed." The use of the military, and the appointment of colored policemen at many points have done much to restore peace and order. The defrauding of discharged colored soldiers by agents has been checked by the Bureau offices. In Georgia, since the matter of discharging colored soldiers without their pay has been remedied by the Bureau, there has been good progress made. Hospitals have been established at various points, and dispensaries opened. A school building is being erected at Savannah, to cost \$10,000, one at Athens, \$4,000, and one at Atlanta, \$2,500. In Florida, the freedmen are prospering finely, locating homesteads, or working on "shares." Yet they are taxed to support schools they are not permitted to attend, and any one teaching colored children without first obtaining a State license for one year, is liable to a fine of \$100 to \$500. In Alabama, the freedmen were subjected to the apprenticeship and chain-gang laws. These abuses have been rectified by the Bureau, and the freedmen have access to the juries and the lower departments of public service through the influence of the ballot. The abuses of which are more common in Louisiana than almost any other State. This class paid in 1866, the sum of \$84,000 to support school which they were excluded. Improvement in these matters is confidently expected. Texas has become notorious for its murders and cruel treatment of

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whipped, and starved, and overworked him, and then his work but swore to whip it out of him.

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to a judgment of the Circuit Court of Richmond, The District Court of Appeals, which met recently at Williamsburg, has affirmed the judgment of the lower court, and the sum claimed by John Avis ordered to be paid.

#### THE PEABODY MEMORIAL CHURCH.

From the Boston Commonwealth.

THERE was recently dedicated at Georgetown, Mass., an Orthodox Congregational church, built by the generosity of George Peabody, in commemoration of his mother, Mrs. Judith Peabody, who was born in that parish. The building was given to the society which is to worship in it on the express condition that "it must be devoted to religious and strictly moral purposes only, excluding all lectures, discussions or controversies on political or other subjects, of whatever nature inconsistent with its object as a house of God," etc., etc., intending to exclude from its pulpit all such preaching as has been called of late years anti-slavery, temperance, etc., etc. Appropriately with such conditions, according to a correspondent of the *Independent*, Mr. Peabody's sister, who is his other self in building this church, was a bitter copperhead all through the war, and is so still. Her son, Mr. Peabody's nephew, is a copperhead. Dr. Brainerd, who preached the dedication sermon, is a copperhead, and came near being lynched during the war. Singularly enough, Mr. Whittier wrote a hymn for the dedication exercises, which possessed his customary felicities, but concerning which he has lately made this characteristic statement:

"In writing the hymn for the Memorial Church at Georgetown the author, as his verses indicate, had sole reference to the tribute of a brother and sister to the memory of a departed mother—a tribute which seemed and still seems to him, in itself considered, very beautiful and appropriate. But he has seen since, with surprise and sorrow, a letter read at the dedication, imposing certain extraordinary restrictions upon the society which is to occupy the house. It is due to himself, as a simple act of justice, to say that, had he known of the existence of that letter previously, the hymn would never have been written, nor his name in any way connected with the proceedings."

This "memorial church" it is evident, will not possess unchallenged, the admiration of this community, though it does bear the Peabody name.

#### NEGROES AND THE HIGHER STUDIES.

From the Boston Commonwealth.

So far as any test has been made, the negro intellect, in the matter of scholarship, does not appear inferior to that of the Caucasian. It is a pleasure for us to observe that the New York *Evening Mail* states that in New York they have colored public schools in which as intelligent eyes stare at the visitor as in any of the pale-face schools. The teachers, too, assert, without exception, that they can see no distinction in whatever between the two races of children. Now is there any distinction between different shades of color? It happens, at the present moment, that in the oldest colored school of the city, on Mulberry street, the brightest scholar has about the blackest face.

Leaving the simple branches of common school education, we find nothing against the negro whenever he has an opportunity to engage in the higher studies. Professor Bower, of the Lincoln University, Pennsylvania, declares that he finds no lack of ability among colored students in the highest course of instruction. He refers to this subject as follows:

"Of course I do not think the African superior to the Anglo-Saxon; but this I must say, that I find no difference in their ability to acquire knowledge. I am now hearing a class recite in the Anabasis, who commenced Greek about a year ago, and they recite as well as any class I ever heard. And so with all their studies. Their deep earnestness enables them to accomplish wonders sometimes. Last Wednesday one of the literary societies celebrated its anniversary, with essays and orations, in the university church, and the performances were just as good, both in manner and matter, as those you generally hear from college students. One of them, by the name of Grimké, who came here two years ago, just out of slavery, was thrillingly, powerfully impressive."

Whether the power to acquire knowledge be equal in the two races is not an essential question. Whatever our opinions may be, the negroes should be given, honestly, the advantage of what tests we have had. We must recognize the fact that negroes are capable of learning, and no true man or woman can wish anything done to discourage them.

#### National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, FEBRUARY 8, 1868.

#### The National Anti-Slavery Standard FOR 1868.

Chattelism has been abolished, but equal freedom for the colored race has not yet been secured. The old controversy has not been definitely ended. It has again passed from the bloody arena of the battle-field to the sphere of politics and diplomacy. The last elections present a fearful record of unrelenting prejudice against the colored race. They have revived the forlorn hopes and renewed the desperate energies of the discomfited rebels at the South. We had fondly hoped that we were well nigh at the end of the struggle for equal freedom, irrespective of color, but through treachery, and the want of enlightened, conscientious statesmanship we are involved in a conflict of still momentous importance. Many politicians who, during the war, were willing to accept the services and to advocate the enfranchisement of colored men, now as the temptations of the presidential year approach, disgracefully surrender and abandon their cause. So too the popular churches and clergy are relaxing their interest for, and diminishing their co-operation with the freedmen, and excusing themselves on the score of disinclination for "political preaching," they ally themselves as formerly with "Conservatism" and the dominant spirit of prejudice against race.

Under these circumstances it is of the greatest importance to have a thoroughly Radical, independent journal, which, like THE STANDARD, may speak freely and fearlessly for justice and impartial freedom, with nothing to gain or lose by party triumphs or losses. During the past year our circulation has steadily increased with each month. Frequent calls for the paper come to us from late of the South. The STANDARD now goes regularly each week to Charleston, Mobile, New Orleans, Memphis, Nashville, Richmond and at other points in the South. We have arrangements in progress for its general introduction to the notice of the leading colored men and white Radicals throughout the South the present year. The importance of an intelligent alliance between uncompromising Radicals at the North and their coadjutors at the South can scarcely be over-estimated in the present condition of national affairs.

WENDELL PHILLIPS will continue as the past year an editorial writer for the column of THE STANDARD. It will also be the medium through which his lectures and addresses, as revised by himself, will be given to the public. Other able writers will contribute regularly to its columns. We shall continue to present a department of choice literary miscellany, and while chiefly devoted to the consideration of the freedom and well-being of the colored race, our columns will, as hitherto, hospitably entertain the claims of movements of a kindred end and aim, as the rights of women, temperance, education, etc.

The period through which we are now passing is one of the most critical thus far in our national experience. Though the late reverses in the elections may dishearten those whose dependence is upon the Republican party, it should be borne in mind that it has been, and still is, the high prerogative of Abolitionists to create the opin-

ion which makes and unmakes parties in the service of freedom.

We appeal earnestly and confidently therefore to all friends to unite heartily with us in an effort to extend the circulation of THE STANDARD as the emergency of the cause represents demands.

#### PREMIUMS.

We offer our friends what we are sure will be esteemed very liberal and welcome compensation for their efforts to add to our subscription list, namely: to old subscribers who renew their subscriptions and send one new subscriber for the year (\$6); or to any who will send two new subscribers (\$6) we will send either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters," 562 pages, with steel portrait—price \$2.50.  
Lydia Maria Child's "Romance of the Republic," 442 pages—price \$2.50.  
Caroline H. Dall's "College, Market and Court," 498 pages—price \$2.50.

#### THE SITUATION.

The opponents of impeachment among the Republicans begin to see and to confess their blunder in not depositing Johnson from office months ago. The legislation proposed by Edmunds of Vermont, a few days since, on the subject of impeachment, is not without significance. We were told by men of hi, school only a short time since, after the action of the House of Representatives, that impeachment had been disposed of, and that nothing more would be heard of it. But Johnson, as might very naturally have been expected, "leaps ahead" from bad to worse. He is particularly displeased that Stanton has been reinstated and is not disposed to resign. Just now it looks very much as though the alienation which exists between Johnson and Stanton would inevitably extend also to Johnson and Grant.

Stanton is reinstated, but is without official recognition from the President. Congress is dead. Grant, it appears, has been ordered to ignore the War-Secretary, and is threatened by Johnson if he declines. Johnson is bold in his reliance upon the help of the Supreme Court for the defeat of the legislation by Congress on the subject of Reconstruction. Hancock, as an "obstructive" in the place of Sheridan, is winning golden opinions from the un-reconstructed rebels and the Democracy generally. Rousseau, another and a meaner "obstructive," is, it is said, soon to be recalled from Alaska to take the place of Gen. Meade, who recently superseded Pope, but who is too impartial in his administration to suit Johnson's purpose.

Meanwhile new and more stringent reconstruction measures are under consideration in Congress. The Supreme Court is also to be reconstructed. One of the Judges is very properly threatened with impeachment, if the threat be carried into execution. On the whole, affairs seem at present to be decidedly "mixed," and in a confusion which is daily becoming worse confounded. All this from trying to "control" an Executive who ought, as we urged many months ago, then to have been impeached, and deposed from office.

In this untoward state of things the chief managers of public affairs were the chief sufferers, the case would call for less regret. It is a fearful responsibility which rests upon the shoulders of some one, for the thousands of lives lost by murders and starvation, the heavy hand of sorrow laid needlessly upon so many hearts by the criminal blundering and trifling with matters of greatest moment. Republicans have dissipated their strength by foolishly attempting to hedge around their enemy, and the nation's enemy, in the White House. They have allowed him to become a nucleus around which the adherents of, and sympathizers with, Jefferson Davis could this time rally in the name of the Federal Constitution, with a rebel interpretation, instead of the new and defeated constitution which was adopted at Montgomery. Johnson's power of patronage is still immense, and it is being, and is to be, used to the uttermost to corrupt office-holders and the people, and to cheat the negro of his freedom and the nation of a true and permanent peace. President Lincoln suffered many thousands of the soldiers who went forth early in the war needlessly to perish, when a prompt proclamation of emancipation would have been far more effective in the service of the Union cause. As a last resort he issued the proclamation. That proclamation was more potent than his army with banners had been before. The mistaken and murderous policy of delay, which Mr. Lincoln adopted with regard to emancipation during the war, has its counterpart in the policy of the Republican party in its treatment of the question of Reconstruction. Two things of special importance, which ought promptly to have been done, have been left undone. The negro question ought at the outset to have been settled by his enfranchisement upon equal terms with the whites. At the time of Johnson's drunken exhibition at his inauguration the truth should have been told by those who knew it, and the helm should have been placed in sober and loyal hands.

The still undecided status of the negro is the pivotal question at issue. The other topics of finance, etc., are but incidental. The discomfited rebels of the South and the copperhead Democracy of the North stake another desperate venture for political supremacy upon a determined effort to prevent the full enfranchisement of the negro race. To them the enfranchisement of this hitherto enslaved race means, and is in fact, a Radical balance of power. The old virus of prejudice against the colored people still exists in the blood of many Republicans. Upon this unchristian prejudice it is the policy of the enemy to rely for surest help in the pending struggle for official power. Let the issue be uncompromisingly met now, and settled forever, by eliminating from the statute books of the States, and of the Nation, all distinctions on account of color.

#### JAMES MOTT.

EXTRACT FROM A LETTER FROM WENDELL PHILLIPS.

THOUGH I joined the Anti-Slavery movement in 1836, there were many of its early friends whom I never saw—BENJAMIN LUNDY, CHARLES B. STORRS, SHIPLEY, ATLEE, the BENSONS, father and son, OLIVER TORREY—

"Gone before us, O our brother,  
To the spirit land!  
Vainly look we for another  
In the place to stand."

THOME, the Kentucky apostle, I never saw till last year; and I never heard WELD in the full vigor of that eloquence which every one of us has never been equalled.

The first of those veterans whom I saw—out of the Boston circle—was JAMES MOTT. The first time I saw him, to know him, was at the London World's Convention in 1840. My previous impressions of Friends had not been pleasant. Indeed, I must own to a very hearty distaste for them. But in his serene and beautiful presence my prejudices melted away. He seemed to be very nearly the FRANCIS JACKSON of Pennsylvania: calm, sensible, clear-sighted, single-eyed, marvellously fair in judgment, indefatigable; a spirit full of hope which nothing could daunt, tire or depress; one who feared not the face of man, and whom nothing could move to the slightest bitterness. I could easily believe I had heard of his singleness of purpose and sturdy independence in years gone by. How largely our cause, in its earliest years, was indebted to him, and to the great soul who shared his life, I knew by report and could easily believe as I saw the debt accumulate year by year. You and I know how much we owe him more recently. Serenely as he stood amid the differences and divisions that surged

around him, ever right in his conclusions and catholic in his sympathies—marvellous in one whose years touched eighty. Fortunate man! with every duty honestly met, life rounded to a poetic whole, in ripe age, he is called up higher. Telling you about him carries me back to those old days when WHITTIER'S loving lines to those who passed on were said or sung in almost every meeting:

Gone to the Heavenly Father's rest!  
The flowers of Eden round thee flowing!  
And on thine ear the murmur blest  
Of Shiloh's waters softly flowing.

Finished thy work, and kept thy faith  
In Christian-firmness unto death:  
And beautiful is sky and earth,  
When Autumn's sun is downward going.

The blessed memory of thy worth  
Around thy place of slumber glowing!

We invite attention to the notice which appears elsewhere of the Annual Meeting of the Philadelphia Female Anti-Slavery Society, to be held on the 13th inst. The Annual Report, prepared by MARY GREW, will be presented on this occasion. These reports, extending through a series of years and prepared with a great deal of care and ability by Miss Grew, are in themselves a valuable history of the conflict between slavery and freedom in this country. The report to be presented at the meeting next week we hope soon to lay before our readers.

AARON M. POWELL will deliver a address upon National Affairs in Newtown Hall, at Newtown Bucks Co., Pa., on Saturday evening, Feb. 8. He will also speak in Piney Woods Sunday evening, at 2 o'clock p.m.

JOSEPH HUTCHINSON, of the "Original Hutchinson Family," will be present at these meetings and sing both on Saturday evening and on Sunday af-

ternoon.

#### NOTICE TO CITY SUBSCRIBERS.

THE STANDARD will hereafter be delivered to our subscribers in this city by the carriers of the Post Office Department. Should any irregularity occur in its delivery from imperfect addresses, or from any other cause, we hope to be promptly advised. To provide for the necessary payment of postage the subscription price will, from this date, be three dollars and fifty cents a year to subscribers within the city limits.

#### TRIBUTE TO THE MEMORY OF JAMES MOTT.

The following Memorial was adopted unanimously at a special meeting of the Executive Committee of the Pennsylvania Anti-Slavery Society, held February 3, 1868:

The Executive Committee of the Pennsylvania Anti-Slavery Society unanimously offer their cordial tribute of respect to the memory of their beloved and honored Chairman, James Mott.

We who have, during so many years, shared his labors in the anti-slavery field, who have been aided by his wisdom and blessed by his friendship, who in the dark and stormy days of our enterprise stood side by side with him, can testify to his deep, earnest, unwavering devotion to the cause of human freedom and equal rights for all men. Unmoved by obloquy, undaunted by peril, unreared by years of labor, he kept the even tenor of his way, firm, gentle and just, refusing all compromises with wrong, claiming all human rights for the colored man, and illustrating in his daily life the religion taught in the Sermon on the Mount.

In our meetings for counsel we shall miss the lessons of his ripe experience and the inspiration of his presence, his patriotic greeting and resolution; the Abolitionists of the country will mourn the loss of a faithful conductor, the community in which he lived has lost a fellow-citizen of rare worth, and the colored people of this country, in the North and in the South, a friend indeed.

To the wife and family, whom his death has sorely bereaved, we offer the assurance of our deep and tender sympathy.

For the influences of his Christian life, for the privilege of friendship with him, for the memories which will cluster around his name, for the example he has bequeathed to us, we gratefully rejoice; believing that the seed which he has sown with patient hand shall long continue to bring forth fruit to bless the world.

On behalf of the Committee,

ROBERT PURVIS, Chairman pro tem.

M. J. BURLIEGH, Secretary.

#### PERSONAL.

Sallie Holley will lecture on Sunday next, the 9th instant, in Northampton, N. H.

Rev. O. B. Frothingham will lecture in Mr. Chadwick's church, Brooklyn, corner of Clinton and Congress streets, on Sunday evening, Feb. 26th, at 7 o'clock. Subject, "The Historical position of Jesus."

Miss Caroline Richings, whose marriage we recently chronicled, was a little wifey upon the world, picked up in the streets of New York by Mr. Richings, adopted and educated by him, and at an early age placed upon the stage.

W. W. Broom delivered his new lecture on "The Mission and Perils of America," before Council No. 9 of the Union League, in this city, Jan. 29th. The severe storm caused a thin attendance, but many prominent members of the association were present.

Rev. Calvin Fairbank will lecture in Middlebury, Vermont, in behalf of the Freedmen's Aid Society of that place, for the support of a school at Society Hill, S. C., on the 12th and 13th inst. His subject on the 12th will be "Progress of the American Idea;" on the 13th, "Prison Life in Kentucky."

Joshua Hutchinson, of the Hutchinson Family, is giving an extended series of very successful concerts in Buck's County, Pa. He is doing much, as the Hutchinsons always do, to promote, wherever he goes, the cause of freedom, of temperance, and of general reform.

Stephen S. Foster will lecture in the Unitarian church at Athol, Mass., this (Saturday) evening. His subject will be: "The Churches of Athol—are they for Christ or against him?" He will give a second lecture in the same place on Sunday evening, the 9th inst. Subject: "The Right of Woman to the Ballot."

Mrs. Ella Davis Rockwood is announced to give her lecture, "Young America," at New Haven, Conn., on the 11th inst.; Cambridge, Mass., on the 17th inst.; and at Glencoe Falls, N. Y., Feb. 23. This lecture, we observe, has been warmly commended in the few instances it has been delivered, and is, we judge, well calculated to add prominently to her growing reputation in the lecture field.

Mr. Phillips gave his lecture on O'Connell, in New Haven, on Thursday evening last. The New Haven Daily Palladium of Friday says:

"Wendell Phillips's lecture on O'Connell last evening attracted the attention of the audience from the opening to the close, and was a magnificent tribute to the great orator. Music Hall was crowded, and we were happy to see many of our fellow-citizens of Irish birth present."

The Rev. Mr. Cutler of the Union Church, (Orthodox Congregational), Worcester, Mass., lately preached a very earnest discourse in opposition to women's rights. Through his congregation is one of the most aristocratic

and conservative in the city, it is a significant indication of the progress of the cause of equal rights for women, that the sermon has been the occasion of the thorough and hearty dissatisfaction on the part of many of his hearers. One woman, as we are told, was especially emphatic in her dissent from leaving the church before the discourse was finished. It is the habit of the thoughtful sex to keep within easy reach at the church a bottle of camphor to be ready for any emergency of fainting, etc. As he saw this woman coming out on the occasion referred to he promptly produced and proffered to her the camphor bottle, but she as promptly responded: "No, I don't want camphor; I am so disgusted with the sermon I can't stay and hear it!"

The Worcester (Mass.) Spy, in a notice of the death of James Mott, says: "The pure, unselfish, and useful life of James Mott of Philadelphia, came to a close on Sunday morning last, in the eightieth year of his age. James Mott, and Lucretia Mott, his wife, were known not only in the Society of Friends, of which they were distinguished members, but wherever good works are appreciated or humanity needed help. Their house was the centre of attraction for the most eminent members of their society, and thousands of others who have been interested in unpopular reforms have reason to remember their kind and cordial hospitality. Mr. Mott was one of the signers of the famous Declaration of Sentiments" in 1830, by which, under the lead of Garrison, the organized Anti-Slavery movement was begun. In many ways, not exposed to public view, and not calculated to bring to him emoluments or reward, this faithful laborer contributed for generations to the great movements of his time, of which came to fruition during his life, and which were greatly promoted by his faultless exam-

ple.

The London *Daily News*, in a recent issue, gives the following interesting account of Moza Bonheur:

"Moza Bonheur has been named Academicienne by the Antwerp Institute. Honors richly deserved are rapidly crowning the great artist's career. In 1865 the Empress drove from the Palace of Fontainebleau to present her, in person, with the star of the Legion d'Honneur. Mlle. Bonheur's country place is rather an extensive farm than the ordinary residence of a lady of her position. Every variety of cow, sheep, ox, goat, and horse are to be seen, not only on the surrounding lawn, but crowding round their proprietor, who is attired in a cloth blouse in winter, and ruder garments apparently borrowed from her brother (the Auguste who paints us all at the Exhibition), a stick in hand and hat stuck any way on a small, but remarkably well-shaped head; *cuisse à la Titus*, or in less technical terms, the hair cut like a man's. The animals know her and follow her about. She absolutely refuses to receive ordinary visitors; but having purchased some cows of the Nivernais breed from a farmer, Mlle. Bonheur admires him to her studio. She had just

was obliged to eat at a separate table in a public house. The spirit we cherish towards the black race is therefore a test of our Christian character. What is Christ—what true Democrat, even—can join in the Christian and inhuman cry, "This is the white man's country," this is the white man's government?

SIR HENRY.

FOR THE STANDARD,  
EVER YOURS.

EX GEORGE S. BURLEIGH.

The gifts of God are everlasting gifts.  
Leaving their essence when their forms are flown;  
Fare in their wings a spirit moves that lifts  
The soul they fly from to a holier zone.

The little lambs that blest our little flocks  
The Shepherd carries in his arms of love,  
For the hot sands and rugged mountain rocks,  
To lure us on to greener fields above.

The dearer he who joins the Angel band  
So much the tenderer is their guardian care,  
And ever stronger in the little hand  
That leads us heavenward, for the love we bear.

Father and Mother! God takes back no joy  
He gave, but dowers you with a double bliss,  
His holy bands to keep your Baby boy,  
Your boy to draw you sweetly where He is.

THE LORD'S FREEDOM.

A DISCOURSE BY REV. FREDERICK FROTHINGHAM, OF BUFFALO, N. Y.

For he that is called, though a slave, is the Lord's freedman.

Ch. vii. 22.

Here is Christianity's trumpet-note of Freedom, the Lord's freedman! Can he be the disciple's slave? Here is Christianity's whole argument against slavery in a nut-shell. Before this faith, as before the angel in the prison-house, the dungeon-doors must fly open, and the bondman's chains fall. In presence of such an utterance no man can say that Christianity and slavery can coexist.

But here is more—ever the true test of manhood. The world determines a man's manhood by the shape of his vertebrae, the texture of his hair, the color of his skin. The great apostle sees not an outward but an inward mark. Has the Lord called him? That settles the question. He is humble enough to think that he knows his own. His test, you see, touches the man's spirit, not his bones—his highest, not his lowest estate—his immortal and unchangeable, not his decaying substance—his characteristic, not what he shares with the animals. What may he end in, not where does he begin? What may he reach, not whence he starts? What does he aspire to, not from what depths comes up? Has he thought, reason, conscience, will? Is he capable of Christianity? Has he language, does he live, will he pray? If one may, all may. One Lord's freedman liberates a whole race of slaves.

Such would be Paul's questions and such his reasoning. Is it not sound? May not self-styled science, sounding her feet among the dry bones of matter and mind, learn something from the discipline of "the meek and lowly?"

But, further, we have here the true criterion of rank: lead a lecturer once—who learned leisure—say that the projecting lower jaw and the black pigment in the eye are signs of inferior races of men. If this be true, it is not Christianity. Believing as I do that science and religion agree, I venture to doubt its being true.

Paul's thought, I suspect, is vastly nearer the truth. That decides man's rank by comparison of what makes them men, not of what they share with the brute. It may be that the Creator plans a gradual ascent from the purely brute form of structure to the truly human. But what does that prove as to the rank of the man? As being the animal part, born of the dust and to go back to dust, is to his spiritual, his human part born of God, and to live through endless ages, almost infinitely less than a grain of sand to the solar system? "But," you may ask, "does not this vanity of form make a shade of inferiority, however slight, yet real?" Yes, when other things are equal; when that inferiority in physical form may be overcome by a vast spiritual superiority, it fades out of sight as a mark in the scale of manhood. Looking at a man as a beast, it has less than none. Were it good, it would prove Socrates, the ugliest man of his time, inferior to the pretiest lack-brain that trod Athenian streets; and our own Abraham Lincoln, certainly not a model of personal beauty, lower than the barbacon who headed the great conspiracy. For are not higher ranks of men characterized by higher beauty? And surely can neither be Christianity nor science worthy the name.

No—the superior race is shown, not by superiority of body, but by superiority of soul; not by height of condition, but by height of fidelity; not by pre-eminence of power, but by nobleness in the use of them. As the master says, laying down the true rule of rank, not only in his kingdom, but in God's: "He is the greater who better serves, and he that will be chief must be servant of all." Though Lord and Master, he claimed no exemption from the law, but boldly said, "I am among you as he that serveth."

But, friends, this talk about superiority of races is absurd. Let the sciolist, if he will, kill to his bones his harmless business, so long as left to itself. But let his crude and partial theories, children as they are of the very babyhood of science, be made a cloak for injustice and oppression, this talk becomes base and criminal. If there be one point in Christianity more manly than another, it is that the strong shall help the weak, and the high defend the low. The great man says nothing about his greatness. By large service he wins, not exacts homage. It is the bully, the coward, the knave who is too anxious to assert superiority. Unable to maintain it by force, he exerts it by violence, oppression and fraud. Which has the white race done? Is not the answer bitterly mortifying? Did the white race take the black in strong brother-arms, and lift it up, and bid it be strong and full of manly life, would it not show a superiority which now it only vaunts? Would it not show the great man's faith in his own superiority, by thus inviting, without fear, the utmost competition that the black could bring? Now it is as though of him as though sure he would pluck away its crown. Is not this strange in a race conscious of being superior? Does it not show a lurking fear that its superiority, after all, may prove a sham?

The truth is that between man and woman, neither is superior in all respects, each is in some. Each has its place and work. There it is superior. When taking the other's place and work each is inferior. That God has made both is proof that both are needed. The earth needs both for its proper tending. They need each other. Neither can be perfect without the other. Both are alike human. Their rights, their duties, and their responsibilities are the same, and never will either reach its perfection until this is frankly recognized and loyalty acted on. Which, friends, comes nearer its recognition and acting out to-day, the black or the white?

It is not the black wiser in his ignorance, who knows himself ignorant, than the white in his folly who commis his wisdom? Ah! were the blessed Master and cathedral too costly for the poor to worship in of the white, or the hovels and lowly chapels of the black? In both? Yes, but in the one as in the temporary changes, in the other with the accents of an unutterable compassion.

See how the white man has done his part of this duty of which I have spoken. Thirty-one million Africans he has sent to death or foreign slavery, a million equal to the whole population of our country. Of the fifteen and a half millions which the slave-ship bore toward the Western world, more than three millions were cast into the Atlantic. Well might one say: "Did the yawning waves open deep enough one might almost look to see a reef of shackled skeletons marking out the path of the deadly slave-ship, and stretching like a connecting rib between the two continents whose destinies thus finally joined together and which God now refuses to put asunder." The twelve millions which were cast into the Atlantic, well might one say:

"The Cuban fair sex are very much agitated on the question of woman's rights at present, and there are few countries where the women need more an extension of rights than here. Customs and usages commit the female sex to certain imprisonment, and they are never

long enough in our country to reach its worst waste of life here, so that the half million who came to North America increased ninefold, while the eleven and a half reaching the West Indies and South America decreased to less than two thirds of the original number, the law of increasing of population was here too gradually reversing during the last thirty years at the rate of one per cent a year. Is this astounding record incredible? Perhpas it is below the truth. Can tongue tell the woes hidden in these terrible figures? Are they a handsome witness to the superiority of our white humanity? Does not such a humanity sorely need an infusion of gentler blood?

But though we forgot the black man's manhood, God did not. Through suffering God bore him up to life. And his oppressors? Instead of to-day being the crowded abode of a happy and noble civilization, South and Central America are overshadowed by the darkness of the Middle Ages, and our proud country has been overwhelmed by civil war. Out of that war the black man has come, verily the Lord's freedmen—called in ways and with signs and wonders of whom Paul little thought. How grandly his manhood vindicated itself! How superbly he bore himself! How wisely he understood the time! How he forgave and forgot past wrongs! How valiant he was when even brave men might quail! How loyal to the right he was! In what contrast of superiority to the white men about him, the educated even more markedly than the ignorant! His manhood is not doubted now. Indeed it never was, really, only in pretense and for a purpose.

The slave! oh no, we never mention him. His name is never heard, Our lips are now so forbid to speak That once familiar word.

And here he is, this child of wrong, like his Saviour—"a man of sorrows and acquainted with grief," but "bruised for our transgressions," among those who, jealous of his color, his freedom and his progress, will hinder his advance by every means that craft and selfishness can frame; in an atmosphere heavy with the influences of slavery; with the habits, vices, and weaknesses of his old life; his chains broken indeed, but himself not out of prison; freed, and yet how far from being free; acknowledged a man at last, and yet not treated like a man; making an appeal moving enough to draw tears from hearts of stone. What does he need?

I. First. To be respected. From his condition our country took his shame—then received his honor. From him came her Southern prosperity. From him the South must largely take its character and receive its prosperity still. For it is his home, and only he can generously thrive there. The North is the white man's home, where the black does not thrive. Justly and wisely treated, he will people the South with loyal and prosperous millions, hating slavery and identifying their liberties with the Republic and the North, and thus cementing the Union as it never was before. Indeed, paradox though it sound, this is the only way in which you can keep him down. For, if you again wrong him, you have not only him but God to deal with. Has not God bitterly taught us what that means? Have we not found him the Lord's freedman? Have we not, under God, received at his black hands our country and our liberties? If, as also, there are ominous signs of our doing, we play the treacherous slaveholder's part, and, having secured through him our rights, withhold his, the destiny of the nation future that awaited their friend. To the children of a good man, what can be said that shall make sweeter the memory of their father? Blessed and comforted, indeed are these children, for the inheritance left them is the remembrance of a life pure and noble before God and man.

In this town, which has been the scene of Mr. Belcher's birth and death, hearts mourn him as one whose place can never be filled. In his last days, peaceful and glad, though so full of pain, there came to him stalwart men to receive once more the kind and gentle words that had never failed to accompany his benevolent deeds,—men who wept from the fulness of a sorrow in which was subdued happiness at thought of the future that awaited their friend. To the children of a good man, what can be said that shall make sweeter the memory of their father? Blessed and comforted, indeed are these children, for the inheritance left them is the remembrance of a life pure and noble before God and man.

LITERARY.

The Herald of Health for February contains an interesting article from H. Beecher on "The Use of Tobacco and Wine." Mrs. D. G. Gage contributes some wholesome thoughts on "The Physical Degeneracy of Women." Mrs. E. O. Smith contends for the rights of women in "Choosing a Husband." Dr. G. H. Taylor explains the value of the Movement Cure in regulating the general system, and there are also other readable articles pertaining to physical culture.

The only public library in Alaska consists of about 1,500 volumes, with government records, maps and manuscripts. The only American volume is a copy of Wendell Phillips's speeches. The other volumes are printed in Russia, with a sprinkling of the Swedish, German and French.

S. Edwards Todd, agricultural editor of the New York Times, has written a book on "Wheat Culture," which will be published soon by Taintor, Bros. & Co.

Miss M. E. Dodge's "Irvington Stories" have been translated into the German language.

Littell's Living Age, No. 1286, contains an excellent biographical sketch of Jane Taylor, a continuation of the serial from "Blackwood's Magazine," the "Brownlow," "Linda Tressel, part IV," "A Review of the Character of Gen. Grant," from the "Speculator," "The Coming President," from the "London Review," "Baker's Nile Tributes of Abyssinia," from the "Saturday Review," together with several other interesting articles.

American Anti-Slavery Society.

Acknowledgments for the Standard, from Nov. 1st to Feb. 1st.

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1456 Silas W. Warf, 3 00  
1456 Wm. Farrington, 3 00  
1456 Dr. E. Iredell, 3 00  
1456 Elizabeth McKeel, 3 00  
1456 Wm. Barber, 3 00  
1448 Jas. Warbaas, 3 00  
1456 Dr. F. Irish, 3 00  
1456 Mrs. D. Abbott, 3 00  
1456 Mrs. Carrie Davis, 3 00  
1456 E. B. Chase, 3 00  
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1456 Elizabeth McKeel, 3 00  
1456 Wm. Barber, 3 00  
1448 Jas. Warbaas, 3 00

AT THE ALMS-HOUSE.

I am so old, so old. Well a day!  
Four score and more years have passed away  
And brought both labor and sorrow.I'm wrinkled and gray—bent like a bow,  
My speech gets foolish, so old, you know,  
But I shall be younger to-morrow.Stay with me, Hannah, and chat a bit,  
My mind keeps running on the things that fitLike the shadows there on the wall.  
Thicker and faster they come and go;  
And I'm so old and I think so slow;

That I cannot remember all.

But my good man was here at even;  
And children—there used to be seven—

Were shouting at play in the lane.

Hark! seems to me some one was calling.  
Or was it the elm branches falling,

Wind-tossed, 'gainst the cracked window-pane?

Nigh about forty years my good man—  
Stir the fire, Hannah, bright if you can,

What was I saying? O, dead, dead,

Dead lies my good old man; and one, two, three,

More, perhaps—I'm forgetful, you see—

Of my children lie round his bed.

And some are not there; but they might be,  
For all the good they've ever done me;

But I should have died years ago.

Now they're babes of their own to cherish,

And the old mother's left to perish.

It's the way of the world, you know.

Just now, I was plucking white daisies,

They grew so thick over their faces.

They cover them all from my sight.

Ab, Hannah, I know it is snowing!

But they called me thrice; and I'm going

Again in the darkness, to-night.

Now bring my black cloak, for I shiver,

Good Hannah, I'm nearing the River,

The dear Lord is waiting close by.

Four score years and more, all of sorrow:

But I shall be young with to-morrow,

So, pray let the old woman die.

## ELEPHANTS.